A PLEA FOR MODERATION.

Printed in the yeare 1642.

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P71
1642

To the READER.

READER, *I conceale my name, for two reasons; both derived from the consideration of thee: from thy approbation, thy dislike: thy approbation, because, having what I aimed at, I expect not the ceremony of thy thankes; thy dislike, because my supposed crime shall not injure my name. As for mis-constructions, I shall neither value them, nor wonder at them,* Farwell.

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A PLEA FOR MODERATION.

TO plead preciſely for Moderation, it is very neceſſary to bee well acquainted with extreames, and the ill condition and conſequence of them; which, like the counterfeite Mother, would have the child divided, but not aright: for indeed, as in every extreame, the Agent, which ought to be free, is hurried on with a kinde of violence, ſo that it operateth not properly; therefore a ſound and well ordered judgement, which is ever deliberate, can never be converſant in ſuch extreames, but is ever wanting to give its true weight and meaſure to all proceedings. This age is much like weather we have had of late, Aguiſh, therefore diſtempered; many faire and foule daies in one, many good and bad ages in one. There was a time when ſhee was extreamly frozen, both in her Religion and Lawes, and almoſt loſt by ſcarce feeling where ſhee was, the cold had ſo benumm'd her: Every one might then gheſſe that this was

not onely a ſymptome of her diſeaſe, but an abſolute Ague-fit, fit to be purged. And let not any man think, that the glowing fire and fierce zeale of ſome now (I had almoſt ſaid of moſt) in this twi-light age, is an extirpation of that cold; but rather a conſequent of that former chillneſſe: *Contraria contrariorum ſunt conſequentia.*

And now, I pray, take a little view how theſe contraries do meet; but not *in uno tertio*, yet (though that's my prayer) but in reſemblance.

Before the beginning of this (happy I hope) Parliament, the Pulpit and Preſſe were ſtuffed full of that doctrine of *caca obedientia*, and proſecuted with ſo much exceſſive violence, as no man could reckon otherwiſe, then that they intended a deluge of ignorance to overwhelme the greateſt part of this Common-wealth. That made Schollers angry at the heart; ſince *è contrario verum*, as high a Plea for ignorance is ſet up; and let mee tell you, with more zeale, but leſſe wit, by Preaching and Pamphleting againſt humane learning. This, I confeſſe, troubleth Schollers, but they know not how to help it.

Before the beginning of this Parliament, the practice of men and the Pulpit were full of having the perſons of men in admiration; ſince *è contrario verum*. I am affraid men are deified and adored: onely before it was idolatry, or ſuperſtition at the leaſt; now 'tis neither.

Before, many painfull and pious Miniſters were had in obloquie and diſ-reſpect, I wiſh I could not ſay that ſince, *è contrario verum*; thoſe very men are become the ſubject of ſlanderous tongues.

Before, men preached for ſo much libertie, as it was indeed

indeed justly stumbled at; now *è contrario nimis verum*, men preach for such a kinde of liberty as wee would faine be quit from, for fear of danger to soule and body.

These extremities I may not unfitly compare to two pictures, fixed in a frame of like resemblance, and made to looke directly one against the other, but never approach neerer one unto the other then where they are fixed.

What strange distractions, what variety of opinions doth this monstrous error, Extremity, produce into the world?

Because I would not be a Papist, a Consubstantiate Lutheran or Ubiquitarian, an Arminian, a Socinian, &c. therefore I must bee a Brownist, a Separatist, a Familist, &c. nay an Atheist; that some hold to bee the best Religion, if they could but prove it one.

Because I infinitely dislike to be lesse then what a Subject ought to be, and am a reall lover of my Country, and would have the Lawes established be put in execution, and do assuredly think that they who go about to shut us out from this, and denie us to be *Magna Chartamen*, are, and have beene great disturbers of the true peace and tranquillity of the Kingdome; therefore I must not give *Cæsar* his due.

Because I do from my very heart detest and abhorre the Hierarchicall power of Bishops, so farre as it is suitable to that power which, by degrees of usurpation, was gained to the See of Rome to make it so; therefore I must have no Bishops at all, therefore I must contemne and sleight the function, who, although they were in the ancient Church, gallant Conduit-pipes to convey the sense and meaning of the Scriptures to us

of

of the later age, nay the ſcriptures themſelves; yet wee dwarfs, notwithſtanding we are neceſsitated to creepe upon their ſhoulders, if we meane to look further then they, will never acknowledge them to be our props and guides; who, although ſome of them, as may be well proved, had a deciding power both in Temporall and Spirituall matters, ſome of us now would have them enjoy neither; all which before Popery was thought of.

Becauſe I in particular did much reprove, and that openly, thoſe over-growne ceremonies of the Church in the time of this Hierarchicall power, both for their quantity (although admit them all good, yet not expedient) and for their quality, by reaſon that, in very deed, what they added were moſt of them (if not all) bad; therefore wee muſt not have thoſe ceremonies uſed, which by Law tye our conſcience, until the wiſedome of the Parliament ſhall conſtitute others in their roome, and do faſten upon us that conſtraint which we cannot wave; & by a better reaſon I will do thoſe things which in themſelves are indifferent, becauſe publike authority enjoines them, then not to do them, becauſe they are enjoined: Nay ſome there are, who would not ſtick at the performance of them, were they not enjoined at all; it ſeemes that's their impediment. A ſtrange ſpirit of contradiction! but mee thinks a ſtranger doctrine to be preached in this ill-independent age. If this bee not a way to introduce a full height of libertiniſme, I know not what is: I name not atheiſme, but it is an eaſie matter to gheſſe what kinde of Daughter ſuch a Mother may and will bring forth.

Now, this let mee adde by the way, that when men ſhall bee admitted to cavill at the performance of former lawes, which certainly the gravity of that time framed

framed with due advice and caution (although peradventure many of them are but temporary, and may admit of alteration, ſutable to times and occaſions) I ſay, when men ſhall (out of know not what kind of neglect of authority) diſpence with theſe, how can it be expected, that thoſe Lawes, which hereafter ſhall bee made, ſhall find any better ſucceſſe at the hands of thoſe, who do moſt naturally reject Government and Rule?

But I have been told, they are not of a conſiderable number; the Papiſts are the great danger in the Common-wealth: I confeſſe them to be dangerous men, eſpecially thoſe that are Jeſuited: their practice hath been very factious, and their doctrine is venemous, and diſtreſſed *Ireland* hath too too-much felt the ſmart of it; but (God be thanked) they have neither clawes nor teeth here, that I know of: But as for that unconſiderable (I may ſay inconſiderate) number, I wiſh they may be alwaies ſo in the firſt ſenſe, ſo long as they continue in the ſecond: And for once, let the Papiſts and them goe together for the *malignant party*.

By this time you may partly diſcerne the ſcope of my intended diſcourſe: It is a *Plea for Moderation*, a *Plea* for a *Medium*. And I perſwade my ſelfe I ſhall, at one inſtant, make two contrary ſorts of people glad and ſad, the Papiſt, the Separatiſt; that whileſt by this meanes both think to enioy their Religion ſtill, their Opinion I would ſay, both miſſe of what they aime: for this *Moderation*, this *Medium*, ſhall give neither of theſe the leaſt ſatisfaction.

I have learned by way of diverſity, that a *Medium* may be thus diſtinguiſhed, into

Medium { *Participationis.* / *Abnegationis.*

The first is that for which the *Laodiceans* received such a sentence from the mouth of God in the *Revelations*, to be a *Repudium* for their luke-warmnesse: This is the onely principle whereby the Temporizers of every age walke and steere their course, a blind guide, an *Ignis fatuus*, which very frequently leaves them in the mire: This is such a principle as proposeth to it selfe no other end then the present advantage; and truely this halting in jest betwixt two, makes men often become lame in earnest; and when they are grown such Cripples, no wonder if they close in the Hospitall of fooles.

Machiavell never lost himselfe so much as in this particular; for, if it bee once found out that there can bee two severall men in one, ten to one but hee shall ever after have the hard hap not to be trusted in either condition: a *Puritan* is an unlucky name thrown into the world; but if ever there were such a man, this is he who justly may assume that title, He is like the feet of *Nabuchadnezzars* Image, part of iron and part of clay, an ill mixture, therefore not likely to be of any long perpetuity; this is not the *Medium* I plead for.

It is the *Medium abnegationis* I plead so strongly for: Albeit I am neither Papist nor Separatist, yet by Gods helpe, I trust I may bee of a true Religion, and maintaine Orthodoxall veritie; and, indeed, I branch my *Medium*, first, into Religion, because that is of the highest concernment, and most of all justled at in this clay-iron age. It is true that of *Aristotle*, *Qui ubique est nullubi est*, and may bee made good by the medly of so many opinionative Religions now set on foote by the step-mothers of sound Religion; who so much magnifie their bastard issue before her, as indeed shee scarce

ſcarce undergoes any thing at their hands but nips and pinches: I confeſſe ſhee hath been of late dreſſed in too gaudy, too gariſh an attire; and therefore now, to make her do ſtrict penance (for how long God knows) ſhee is left ſtarke naked, expoſed to ſummer ſcorches, and winter colds; and I pray God when ſhee puts on any thing next, it do not prove her winding ſheete. As I would not have her go like a painted ſtrumpet, ſo I ſhould be glad to ſee her in a comely dreſſe.

I remember, I did even now take the Biſhops by the hand; but my intent was not ſo to take my leave of them: I have ſomewhat more to ſay of them before they go; I ſeriouſly wiſh they had beene carefull to keepe my laſt *medium*, the want of that hath exceedingly prevented me of ſomething I would have ſaid: but thus much I will declare, There have been Biſhops, Dioceſan Biſhops, Lord Biſhops, all good Biſhops, not *Jure divino* (pardon me for that) but *Jure Eccleſiaſtico vel civili, & ex favore Principis*: Ancient Hiſtories will warrant me for that; and they are ſo copious and ſo well knowne, I hope no man will requeſt a quotation; yea all this the Miniſters of the Goſpell were made capable of: therefore (in my judgement) not incongruous to the function; and if the government muſt downe, becauſe ſome are bad, why ſhould not the government ſtand, becauſe ſome are, and primitively have beene good? For ought I can perceive, it is as good an argument. I denie not but the way of a Preſbytery may be good in a State, not here; but however, durſt I preſume to beg, or think of begging the leaſt ſtemme from ſacred Majeſtie that is due to it, our Biſhops, peradventure, might bee much better then they are, if the Miniſters of every County, by a majority

of voices, did, out of themselves, choose their Diocesan Bishop, and there be settled for his life: but then I conceive it is fit, for maintenance, that the least should be a thousand pounds a yeare to live upon, and the greatest no more. In this particular I am for a parity; nay I would have none of them Lords, but such on whom his Majestie should by his more especiall favour bee graciously pleased to bestow the title, who is the undoubted fountaine of honour and dignity: And if I hit aright in the understanding of that Text so severely urged against that, which is, *Be you not called Lords*, the meaning is, Bee not ambitious, desirous, covetous of that Title; otherwise, perhaps, some one might call them Lords in spite of them, and so, against their wils, incurre the breach of our Saviours precept. And as concerning that of Saint *Peter*, *Be not as Lords over Gods heritage*, the meaning is, You shall not have absolute rule over them; for so the word κατακυριεύειν signifies, which hinders not but that they may have it subjugated to the chiefe Prince and State under which they live; for, indeed, as it is admirably well observed by that English *Seneca*, Sir *Edward Dering*, in a Treatise of his, when our Saviour tells his twelve Apostles that *the Princes of the Gentiles, and the Kings of the Gentiles, &c. exercise dominion, &c.* Ουχ ὕτως ἔσται ἐν ὑμῖν, *it shall not bee so with you*; that is, You shall not bee as the Kings and Princes of the Gentiles, who assume an absolute and independent power: No this I conceive is clearly prohibited them: and (although by the word κυριεύειν bee not meant, as some would have it, domineering or tyrannizing in a bad sense, but governing and ruling in a good sense, & seemly for men duely authorized thereto, as Gods Vice-gerents on Earth, yet) I

hold

hold Clergy-men totally uncapable of it: and this I conceive to be the meaning of that worthy Knight, which (I say) doth no way hinder, but that they may nevertheleſſe, have a ſubordinate power limited them by a ſuperintendent authority above them of the King and Lawes of the Kingdome; and with this caution I take the word.

I adde a further Plea in behalfe of *Common-prayer*, or a *ſet forme of prayer*, which is our Church Liturgie. I grant that there may be ſome things in it (if the great wiſedome of the Parliament ſo pleaſe) fit to bee expunged; but if this Kingdome ſhould bee ſo unhappy, as to loſe ſuch an ornament of her Religion as this; for my part, I ſhould not grudge to die a *Common-prayer* Martyr: but I ſhall not wonder if the ſet prayers of our Church be ſo ſleighted as they are, when a number (of I know not what ſort of people) cannot reliſh the chiefeſt of prayers, the *Lords prayer*; and yet our Saviour in one of the Goſpels gives us a plaine direction, *When you pray, ſay, Our Father which art in heaven, &c.* And as for the Doctrine of the Church of England, grounded upon the infallible Teſtimonie of Holy writ, which a man would bleſſe himſelfe to heare ſtumbled at, (I hope) none dare bee ſo impious as argue againſt it: if he be, I cannot ſee how hee can avoid Saint *Pauls Anathema.*

Now let me apply my *Medium* to mixt and civill affaires, and ſee if wee can fall into an *vno vertio* there; nay ſee, that if wee fall not there, wee are either ſplit or ſunke. *Prerogative*, admirable in it ſelfe, provided it have its due bounds and limits, hath by ſome beene ſo expatiated, as indeed, in their apprehenſions, it was unfathomed: I would thoſe men had either well underſtood.

derſtood what it was, or, not underſtanding it, would have beene huſhed in their owne ignorance by a ſilent humility.

The *liberty of the Subject*, an excellent ſtrengthening of our *meum & tuum* in the world, but by ſome ſo diameterly oppoſed to *Prerogative*, that, with them, *Non bene conveniunt, nec in una ſede morantur Majeſtas & libertas.* I thinke this Common-wealth much happier, if they go (like *Hippocrates* twinnes) hand in hand: And it was a good ſpeech, though from a bad man (I ſhall beleeve the Divell when he ſpeakes truth) *This Kingdome will never bee well, unleſſe there bee a right underſtanding betweene the King and his people. Mordecay*'s advice to *Heſter*, concerning the deliverance of the *Jewes*, hath beene miſ-applied by diverſe; for, as I take it, there was King in the caſe, and that King bowed and ſued to; I hope with us hee ſhall be eſteemed a third Eſtate in Parliament.

Rehoboams loſſe of ten Tribes was a very ſtrange and ſudden falling off, and ſeemed for the preſent an exceeding great blow to *Rehoboam* himſelfe; yet wee ſee no expreſſe reaſon alledged in Scripture, either in reſpect of *Rehoboams* ſinne in particular, or of the Peoples in generall; but the Text ſaith, *it was of the Lord:* nevertheleſſe thoſe revolting Tribes are plainly charged with rebellion for it, and a commendation is given to *Judah* for ſticking cloſe to their true and lawfull Prince. Nay ſee what became of thoſe revolters ever after; amongſt all their Kings that raigned over them, I do not read of one of them that was good, whereas *Judah* had diverſe; for *Jehoram*, one of the race of the Kings of *Judah* being wicked, had this brand upon him, that *he walked after the Kings of Iſrael.* Nay obſerve

1 Chro. 21. 6.

how

how *Abijah* the ſonne of *Rehoboam* doth, in this very particular, taxe *Jeroboam* with rebellion againſt his Lord; and ſo having addreſſed his prayer to Almighty God for victory over *Jeroboam* and all his rebellious troope, *Abijah* with 400000. men of *Judah* and *Benjamin*, had the conqueſt of *Jeroboam* with 800000. men of *Iſrael*, full twice ſo many, and at that time kept them under due obedience. Here may you ſee a moſt remarkable judgment of God for their rebellious undutifulneſſe. Obſerve further how many ſeverall and ſundry waies they were puniſhed, both with idolatrie and other enormous ſinnes, which crept amongſt them, and perpetuall wars and troubles abroad, and in a ſhort time brought to captivity; whereas *Judah* on the contrary had ſtill a greater meaſure of peace and tranquillity. And one thing I cannot but take notice of; It is ſaid that thoſe of *Iſrael* who ſought the Lord their God, *went up to Jeruſalem to worſhip:* 1 Kin. 12. 27. which begat a great jealouſie in *Jeroboam*, fearing leſt if the people went up to do ſacrifice in the houſe of the Lord at Jeruſalem, it would bee a meanes to turne their heart backe againe to their Lord *Rehoboam*; and what followes? *So ſhall they kill mee* (ſaith hee) *and goe againe to Rehoboam:* there was his jealouſie, as hee had good reaſon; wherefore hee proſecuted one wickedneſſe with another, as it is indeed the uſuall way in all rebellions; they cannot bee thought ſafe, but by attempting and heaping up a load of higher and greater crimes.

Princes are like the bond of Wed-lock, once make them the Fathers of our Country, and wee take them for better for worſe: wee may perſwade them, wee cannot compell them without breach of divine precept;

cept; once let them bee the *Lords annointed*, and it is sacrilledge to touch them, I meane unfitingly. The common people made Cæsars, but being once made, it was utterly out of their power to un-make them againe; nothing could do it but death. And if a King should breake an oath, made by him to his people, for a right governing according to his Lawes; yet, under favour, his breach quitteth not his Subjects of their allegiance: and if this stand not for a truth, for my part, I do not know by what principall any man can walke; for, destroy but this foundation, and then your Anti-governists will alwayes finde starting holes, upon the least discontent, to shake off that yoke which is undoubtedly laid upon every Subject, as a necessary tye of their obedience and loyalty to their Soveraigne, and that even as they tender the peace and quiet of a good conscience.

Therefore you shall read in the *Chronicles*, though God permitted the people to worke treason against
2 Chro. 25.27. King *Amaziah*, because as it is there said, *hee turned away from the Lord his God*; yet, I trust, no man can denie but that it was reckoned treason still in the people. But it may bee objected, *Quorsum hæc?* wee have a King (God bee blessed for him) farre otherwise; otherwise indeed, and one who may well bee an exact patterne of pietie to all his Subjects; Nay what a happy peace and contentment have wee enjoyed under our most gracious Soveraigne, till wee our selves, I know not which way, have quarrelled with our selves?

I answer, that I urge not this but onely as an argument *à minori ad majus*; if Princes are not to be rebelled against, neither by the reall sword, nor by the metaphoricall

taphoricall one, the tongue; that is, neither by ſpeech nor action, though they ſhould be *Nero's* or *Caligula's*; in how ample and high an eſtimation ſhould we then have thoſe, who are *reverâ* good ones, and not dipped with the leaſt colour or reſemblance of ſuch Tyranniſts? Therefore *Bracton* expreſſeth it admirably, where hee ſaith, *Omnis quidem ſub Rege, & ipſe ſub nullo niſi tantùm ſub Deo:* And in another place, *Si autem aliquid ab eo petatur (cum breve non currat contra ipſum) locus erit ſupplicationi, quod factum ſuum corrigat & emendet; quod quidem ſi non fecerit, ſatis ſufficit ei ad pœnam quod Dominum expectet ultorem; nemo quidem de factis ſuis præſumat diſputare, multò fortiùs contra factum ſuum venire:* thus far *Bracton.*

It is not for nought that the Apoſtle doth ſo inſeparably knit theſe two together, *feare God* and *honour the King*: as if hee ſhould have ſaid, there is none can give that honour to the King as hee ought, except hee be one that truly feareth God; and none can truly feare God as hee ought, if hee give not the honour due to his Prince. And if Saint *Paul* could check himſelfe with a *ſcriptum eſt, Thou ſhalt not ſpeak evill of the Ruler of thy people*; what can be thought of thoſe that would infringe his legall Prerogative, which is as undoubtedly his, as our eſtates are ours, and by as firme a Law, untill hee ſhall pleaſe to give way to the altering of it, by his owne free and willing aſſent and conſent firſt had and obtained, which muſt not bee drawne from him by the leaſt conſtraint or forcible perſwaſion whatſoever? That of the *Proverbs* is a ſure rule, *Feare God and the King, and* Prov. 24. 21.

meddle not with them that are given to change.

And I pray tell me, what is the cause why such mistakes and heart-burnings arise in the world, but onely the great want of charity in a number. *Love covers a multitude of sinnes*, saith the Scripture: *Ex consequenti*, what doe you then call that which rips them up, and layes them open? Indeed love gaines a multitude of good; good to others, to themselves who use it: and where can wee better manifest it then to those whom God hath placed in eminency above us? would it not grieve us much if our children should prove *Chams* unto us? If therefore there bee truly that relation (as wee are bound to beleeve it) certainly their wounds must needes pierce through our sides, and their contempt must needs bee our reproach.

I am not ignorant that this is a very hard lesson to take out; but, to come to my *Medium*, it must bee done: for, to speake the truth, while wee want this Theologicall vertue, *Love*, wee are very apt to doe injury to them wee love not; and it argues a great partiality to our selves. What saith Saint *Paul*? to repeate him a little, *Though I speake with the tongues of men and Angels, &c. Though I had the gifts of Prophesie, &c. and knew all secrets: yea had all faith, &c. Though I feed the poore, nay though I give my bodie to bee burned, and have not love, all is nothing*: And yet (God he knowes) what an innumerable company of pretenders are there to all these, but it is without *Love*. The Apostle goeth on to tell the nature and condition of Love: and do but view what characters hee puts upon it.

1 Cor 13.

Love

suffereth long.
is bountifull.
envieth not.
boasteth not it selfe.
is not puffed up.
disdaineth not.
seeketh not her owne things.
is not provoked to anger.
thinketh not evill.
rejoiceth not in iniquity, but in truth.
suffereth all things.
believeth all things.
hopeth all things.
endureth all things.
never falleth away.

Here is a chaine consisting of fifteene linkes, all of them most expressive and emphaticall: what a hard taske have the men of our age to imitate all these? what a brave *Medium* were here to fall upon? Let me once, for all, speake boldly, and it will easily be found to bee true upon due search and sad examination, that there is not one the least tumult or distraction in a Nation, not the least discontent in a family (by which, as by *Hercules* feete, may be measured the proportion of the whole body) but it ariseth from the want of due observation of all these. I might expatiate my selfe in these particulars; but my care is, as much as I can, to save time and trouble to the Reader. I professe not my selfe a Divine, it is not my way; therefore I leave peculiar applications to the ingenious.

Now, by the rule of Contraries, I might illustrate unto you what is opposite and repugnant to *Love*; but di-

verse mens practice now a dayes will in this point instruct you better then I.

There is much to bee said, but I shut up all in *Love*; and I wish from my very soule all mistakes and misbeleefes might end there; which will never be, while they so be; for unlesse they vanish, no roome for *Love*: That κόινον τὸ ἀγαθὸν is extreamly mistaken abroad, for it is often made but the baite, whilest the hooke layes hold on private interests.

And truely, as my hearty prayers shall be ever bent for a most prosperous event of proceedings in these instant great Assemblies: So it shall still be one prayer of my Petition, that there may be *Love* at the end of every thing; and I am confident such a Petition as this, needeth neither clubs nor swords to force its admission.

FINIS.